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Solomon are worth giving here. And many readers will doubtless pick up one or another fact for which they will be grateful because they can use it. But the scholarship of the book is not sufficient for the exacting demands of its popular purpose. At a moment when America must look forward to taking up scholarly tasks dropped by the shattered forces of other lands, it is disquieting to receive a book like this, which tries to cover a great field with popular encyclopædic information, but which everywhere betrays defective training and shows enough neither of thinking nor of omitting nor of revising.

JAMES HARDY ROPES.

HARVARD UNIVERSITY.

THE REVIVAL OF THE CONVENTUAL LIFE IN THE CHURCH OF ENGLAND IN THE NINETEENTH CENTURY. RALPH W. SOCKMAN. W. D. Gray. New York. 1917. Pp. 230.

It is not often that a thesis for a doctorate merits notice in a quarterly Review. This of Mr. Sockman's does. It is all that a thesis should be — its theme sufficiently worthy, its treatment un-deviating and straight to its end, its learning ample, its sources wide. The author puts his facts clearly, lets the reader draw his inferences, and keeps his own opinions largely to himself.

Many persons will be surprised at the extent to which monasticism in its various forms has prevailed in the Church of England since the Reformation. Mr. Sockman holds that its root is in the desire for the contemplative life, for asceticism, and for increased opportunities of service, and that this root still existed in the Church of England after the Reformation, though its outward forms had been for the most part cut off. Nicholas Ferrar's house at Little Gidding (1625) was the first attempt to embody the conventual idea; and though this was followed by a few others, and though their legitimacy was recognized by ecclesiastical authorities here and there, but little interest was felt in the matter until the French Revolution sent into England large numbers of priests, monks, and nuns. "That which left an abiding influence in England and contributed silently and indirectly to the Catholic revival, was the patience in poverty, dignity in bearing misfortune, exemplary conduct, and holy living displayed by these victims of the French Revolution. Sympathy, admiration, and the fear of Jacobism were all paving the way for the Catholic revival in England" (p. 26).

In the early part of the nineteenth century, increased interest was aroused by the pressure of the problem of surplus and unemployed

women, by the awakened interest in better nursing, and by the increase of foreign travel. Robert Southey advocated the establishment of Protestant Sisters of Charity; and his words kept coming up throughout the century as motive and support to those who were interested in the monastic idea. The first Anglican Sisterhood was proposed as a memorial to him after his death in 1843. "The old principles of Laud and the Caroline divines had never entirely died out, even in the lethargy of the eighteenth century. The Evangelical Movement had raised the standard of personal piety. The Napoleonic wars and subsequent travel had reopened the continent to Englishmen, and given them a view of continental Christianity. The Romantic writers had revived interest in the Middle Ages" (p. 60). All these causes contributed to the rise of the Oxford Movement, and this soon began to lay emphasis on celibacy. Newman, Pusey, and Keble seem to have been at first little impressed with its importance in their scheme. It was Richard Hurrell Froude who stamped it first upon Newman and then upon the whole Movement. Thenceforth the idea that celibacy was more honorable than marriage contributed directly to the establishment of strictly "religious" Orders. In Newman's opinion, the only way to prevent secessions to Rome was to copy its institutions. "I am almost in despair of keeping men together," he writes in 1842. "The only possible way is a monastery. Men want an outlet for their devotional and penitential feelings, and if we do not grant one, to a dead certainty they will go where they can find it" (p. 90).

Religious Orders for women were successfully established almost two decades before those for men. This was largely owing to the beginning of the new movement for enlarging the sphere of women's activities. Higher education for women and entrance into the professions were still in the future. But the well-to-do, unmarried woman was finding home stifling, and her ecclesiastical advisers prescribed nursing, visiting the poor, attending church services, meditation, because these were the only avenues they saw open and because these would stave off more dangerous activities. Mr. Sockman mentions nine of these Sisterhoods that were founded in 1848 and the following decade. Newman made a beginning of conventual houses for men at Littlemore in 1842; but logic asserted itself in 1845, when he and, shortly after, his friends, entered the Church of Rome. A similar experience in case of Faber and his friends added another handicap to the Brotherhood movement in the Anglican Church; and for almost two decades little was heard of Protestant monasteries. In 1862, however, Rev. Joseph L. Lyne

issued a pamphlet advocating the revival of monasticism in the Church of England, and put his ideas into practice by calling himself Father Ignatius, wearing the Benedictine dress, and adopting with two friends the Rule of St. Benedict. His Order, as he called it, grew, though the genuine Benedictines of the Roman Church laughed at his assumptions. His community, however, died with him in 1908; all but half a dozen members, who joined a community claiming to be Benedictine, founded by Aelred Carlyle in 1898. Father Aelred's Order moved to Caldey Island in 1906, and in seven years reached the height of its prosperity — 33 members. Then logic caught it too, and Abbot Aelred saw clearly that "the Divine authority and unity of the Catholic Church were to be found only in union with the Holy See" (p. 181). Dom Bede Camm, a prominent Roman Benedictine, says of the transference of these English monks to the Church of Rome, "This has been the only serious or, so far, successful attempt to introduce the contemplative life into the Anglican communion. The movement has now collapsed, and it is unlikely that any one will hereafter attempt an experiment foredoomed to failure" (p. 182). This prophecy, however, has not been fulfilled; for the Society of St. John the Evangelist, with headquarters at Cowley St. John, Oxford, founded in 1866, is still active; as are also the Society of the Resurrection at Mirfield (founded 1892), the Society of the Sacred Mission at Newark (1893), and the Society of the Divine Compassion at Plaistow (1899).

The aim underlying all these and similar movements is to have Catholicism without the Papacy. This was the issue in the struggle of the first century after the Reformation in England, and the verdict of that period was that the attempt was impossible. The Oxford Movement renewed the endeavor. Many of its followers who succeeded in walking for a time along the narrow edge, toppled over on to the other side. Others today think they have accomplished the feat, and are proud to call themselves Catholics but not Papists. Whether their dream of Christian unity through such Catholicity will become realized, remains to be seen. Some believe that the war is rendering this more likely; others, less likely.

The proof-reading of the book is bad — "misson" for mission (p. 183); "Neale" and "Neal" on the same page (p. 151); a quotation lacks its final marks (p. 134), a parenthesis its final brace (p. 109). The punctuation in general is often meagre and unintelligent.

FREDERIC PALMER.